August 16, 1955

The LUTHERAN WITNESS

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Studtmann Hall, Concordia College, Austin, Tex.

Visitors' and Fiscal Conference, pages 4 and 5)

Letters

Letters addressed to this department must be signed, although names will be withheld upon request. We reserve the right to reject, print in full, or omit matter not pertinent, according to the nature of the letter and space limitations. The opinions expressed by readers are not necessarily those of the Editors.

"FIXED OPINION"

I am not a theologian, but it does seem to me that there are too many potential faith-destroying contentions being aired by well-meaning church people. This is evident in two letters and one article appearing in the July 19, 1955, issue of the WITNESS. Regarding "A Commendable Custom" it could be that anyone offering a prayer while he stands after having entered his chosen pew could well do so with the same spirit and privilege that prompts us to stand while praying the Lord's Prayer and therefore needs to have no compunctions about doing so. . . .

Again we are censured for the form of ritual in our services because we do not follow the fixed opinion of others. . . . Our Lord Jesus knows the hearts of men and perhaps sees in the examples criticized a commendable spirit.

Thanks be to God that He keeps me so busy praying His help to bridle my tongue, and, to increase my trust in His providence that I must work longer hours to the detriment of my health, so that I have the wherewithal to pay next year's bills. All glory to Him!

Farmington, Mich. GEORGE NITZ

LIKES DESIGN

I'm so glad to learn that our church has chosen contemporary architecture for its new Senior College. The campus will be designed by Saarinen, who is outstanding in the field of present-day structure.

Recently I also had a chance to see and worship in our church at Los Alamos here in New Mexico. My feeling of intense liking was shared by most of the group of young people that I was with.

In the name of good design and for a worshipful feeling of today I would like to commend our Synod for these trends. FERN LUGENHEIM

Albuquerque, N. Mex.

WANTS TO KNOW

With interest and regret I have read the President's report of charges made against the Missouri Synod in regard to its stand on Boy Scouts of America.

I think it is high time that we, the people, with our pastors and other leaders, get together and get a clear understanding of what can and cannot be done by a Christian when it comes to Scouting, to being Scout leaders, and the stand that our pastors take toward such organizations.

I am the father of three boys and one daughter and have the opportunity of giving my children the Scout leadership in our own congregation. I do feel personally, where parents, together with the church, can give the children this God-given opportunity, we should not leave a stone unturned, so that our children will not be led by false shepherds and those who have strange doctrines.

Pomona, Calif. ARNOLD DAHME

NOTE: *We refer Mr. Dahme to the President's column in this issue, page 6.*

"UPHOLDING THE TITLE"

Thank you for upholding the title "A Commendable Custom," in the WITNESS of July 19, page 2. I say "uphold" because you so ably noted that the author used this title because of the words "the custom of bowing the head a few minutes for silent prayer. . . . is indeed a commendable custom."

The author of the guest editorial (June 7, page 8) in question happens to be our newly ordained minister, who wrote the editorial while he was at his former charge. . . . He is a Christian gentleman and a true Lutheran minister.

New Berlin, Ill. G. W. MEYER

"CHILDREN'S PAGE"

I am in full acord with D. K.'s letter in the April 12 issue of the WITNESS. I believe that if the WITNESS would run a page for children up to the age of 14 and another page for teen-agers, these pages would benefit the youngsters and would develop more diligent readers of the WITNESS when the children become adults.

Highland Park, Mich. E. S.

NOTE: *Which two pages in the present* WITNESS *make-up would the readers be willing to yield to two pages for children?*

MORE INCOME AFTER TITHING?

I was very sorry when I read in the WITNESS the story of the man who started to tithe and then found that his income increased, as though these two things had any connection. Some readers may think: "I need more income, and I find that tithing will have such an effect; so I am going to tithe," which, of course, is all wrong.

Tithing does not always work out the way the story has it. During the six or seven years after I started tithing (and more) I had more hospital and doctor expenses than during the whole 75 years of my previous life. If the printed story "proves" one thing, my story would "prove" the opposite, though neither proves anything. My income did begin to rise, but so long after I began to tithe that a connection between the two could not be seen.

Kansas City, Kans. T. H. J.

NOTE: *You are correct in stating that one should not tithe with the expectation of receiving greater blessings in return. All giving to the Lord should be done as a thankoffering for blessings already received. Giving from a mercenary motive is an abomination. On the other hand, we should not fear that tithing will make us poor. Nor let us overlook that God Himself combined His encouragement to tithing with the promise of abounding blessings. Mal. 3:10. Jesus likewise told His followers: "Give, and it shall be given unto you. Good measure, pressed down, and shaken together, and running over, shall men give into your bosom" (Luke 6:38).*

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THE COVER

Studtmann Hall, the new do for women at Concordia College, Tex., was dedicated at the close school year. At the service, Rev. Wolbrecht, executive secretary Board for Higher Education, de the sermon; Rev. Roland Wiedera President of the Texas District, of and formally presented the building, which the District ere a gift to Synod, to Dr. John W. Be Synod's representative. Dr. Georg Concordia's president, read the tory rite.

Designed to accommodate 83 gi structure houses a large lounge, for the housemother, a room f Dean of Women, an office, laundr storage rooms.

The dormitory was built to possible the introduction of a co- tional program at the Austin Co in September 1955. Registration limited to high school graduate wish to prepare for teaching Christian day schools of The Lu Church — Missouri Synod.

The Lutheran Witnes

Official Organ of

The Lutheran Church — Missouri S

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THE LUTHERAN WITNESS

August 16, 1955, Vol. LXXIV, No. 1

Published biweekly by Concordia Pub ing House. O. A. Dorn, General Mana 3558 S. Jefferson Ave., St. Louis 18, Subscription: $1.50 a year, strictly in vance. Entered as second-class matte the Post Office at St. Louis, Mo., under Act of March 3, 1879. Acceptance mailing at special rate of postage prov for in Section 1103, Act of Octobe 1917, authorized July 5, 1918.

PRINTED IN U.

"Whosoever"

By ELMER E. FOELBER St. Louis, Mo.

netimes we encounter people vho refuse to be decent and hu- nan. They are determined to re- what they are. We say, "There's se bothering about so and so; he's redemption."

ever are we more wrong. We contradicting God. Through His het Ezekiel He once said to a le considered hopeless: "As I live, the Lord God, I have no pleas- in the death of the wicked; but the wicked turn from his way live; turn ye, turn ye from your ways; for why will ye die, ouse of Israel?"

"They That Are Sick"

nd what shall we say of Jesus' g and drinking with the pub- s and sinners, the "dirt and the the dust and the scum" of Jeru- n? His answer: "They that be e need not a physician; but they are sick. . . . I am not come to the righteous, but sinners to re- ance."

his is the settled practice of God. ipping example is His reaching n to rescue a certain woman. She many years ago in a city called ho. It was a beautiful city and offering all the comforts and the ries of a metropolis. Jericho was a wicked city, the capital of sen- pleasure. It was a modern place e view of many a contemporary as described by Don Marquis:

his gods, they are shaped in his age
mirror his needs;
he clothes them with music and fire,
g not as he bows by their altars,
he worships his own desire.

Rahab

such a community this woman, b, had established herself. To applied: "For this ye know that horemonger, nor unclean person ath any inheritance in the king- of Christ and of God."

ne day this Rahab heard a strange In the desert to the east and there was a large band of le who had moved out of Egypt ars before under a leader called s. It claimed the Jericho coun- s its home; it had a religion new different; it believed itself to be tion from which a world savior sin and death and hell would day come. Every effort had been to destroy the band, but nothing rth, it seemed, could halt its on- march. Now these people were hing toward Jericho.

Converted

One night two men appeared at Rahab's door. Immediately she recognized them, not as new sinners, but as spies. She could have easily trapped them for the police, soon to arrive. But instead she deceived the officers, hid the strangers, and by a ruse got them out safely. Why? Was she a shrewd opportunist? Her last words to the spies were the key: "The Lord, your God. He is God in heaven above and in earth beneath." Her action was interpreted by the writer to the Hebrews thus: "By *faith* the harlot Rahab perished not with them that believed not, when she received the spies with peace." Not a traitor, then, was she, but one whom God had converted from her way of unbelief and shame.

"To the Uttermost"

What became of Rahab when the forces of Joshua took the city? Keeping his word, Joshua spared her and made her a full-fledged member of the nation. She was permitted to marry an Israelite, and her son became the great-grandfather of King David, the forefather of the Lord Jesus Christ. Could there be any stronger evidence that God reaches out after all sinners, no matter how far down they may be in our view, to "save them to the uttermost"?

Our amazement grows as we learn that God instructed the holy writer to set down Rahab's name among those whom we are to follow as examples of a strong faith. In Hebrews 11 she is in the company of Abel, Enoch, Noah, Abraham, Sarah, Isaac, Jacob, Joseph, and Moses.

All-Inclusive Promise

In the light of the conversion of Rahab we can gain a fresh appreciation of Jesus' all-inclusive promise made to Nicodemus in the darkness of night: "For God so loved the world that He gave His only-begotten Son, that *whosoever* believeth in Him should not perish, but have everlasting life."

That God will grant us the cheer of this promise is our prayer now more than ever. For we know that the world climate today is very cold. Behind the mask of optimism there is a forbidding pessimism.

Are we also to be sucked down into this maelstrom of utter frustration? We are tempted to give up. There come to all of us nights when

Israelite spies whom Rahab protected escape by a cord lowered from her window

our sins of the past, long forgotten, loom up to torture us.

The future? Who can tell whether or not we, too, will one day fall into shocking sins as did Rahab or Peter or David? Our lives may be beautiful today. Tomorrow?

What a comfort, then, to know, that God's mercy is with us every new day, even more surely than the sun!

Have you not heard His calling voice?
Have you not heard His silent steps?
He comes, comes, ever comes.
Every moment and every age, every day and every night,
He comes, comes, ever comes.

All-Embracing Mercy

He once brought His all-embracing mercy to two castaway, demon-ridden men at Gadara, to the marriage-mocking, five-time divorcee of Sychar, to greedy Zacchaeus, to sophisticated Nicodemus, to the criminal Dysmas at Jesus' right on the cross, to the hard-bitten Roman captain of the soldiers who nailed Jesus to the accursed tree, to the Christ-hating Saul near Damascus. He comes today to the head-hunters and the infant-killers, the kidnapers and the strumpets, the illiterates and the college professors, the death-row killers and their executioners. Ask our missionaries, our chaplains, our pastors everywhere.

May we assiduously avoid committing the blunder of ever tagging anyone who is unchurched as beyond conversion. If we are to be in tune with God's avowed program of evangelization, we must tear up the track which from pride or ignorance we have built or used to separate the good, so called, from the bad, the desirable from the undesirable. We pray on Sunday morning that the "Word may have free course." Why not act accordingly? Let us be free-running, not immobilized, Christians. We shall, then, carry the truth of an all-merciful God into both the hovel and the mansion, the halls of respectability and the dens of vice. Wherever a human being, there, too, is the mercy of God.

Visitors' and Fiscal Conference

St. Paul, Minn., July 13–20, 1955

Synod's Visitors' and Fiscal Conference met at Concordia College, St. Paul, Minn., July 13—19. Not only was this conference begun, continued, and ended with God's Word and prayer, but the Lord of the church richly blessed His Word in the hearts of the assembled church leaders and heard their prayers for the success of this meeting. All who attended were impressed by the immensity of the tasks confronting our church and the need for the aid of Almighty God in carrying out the program assigned to the 600 assembled representatives of the pastors, teachers, and congregations of Synod.

The opening Communion service was conducted in the spacious Lutheran Memorial Center before a chaste wooden altar inscribed with the Greek names of the persons of the Holy Trinity. President John W. Behnken, basing his sermon on 2 Cor. 5:15-21, pointed out the "Eternal Verities for Our Kingdom Work." The plenary sessions were held in the gymnasium, the group meetings in 16 classrooms of the college.

Daily matins were conducted by Dr. R. S. Ressmeyer, the afternoon meditations by Dr. J. T. Mueller, and the vespers by Dr. W. F. Lichtsinn. In his opening address, President Behnken outlined the purpose of this meeting as not chiefly financial but to strengthen our faith by an earnest, careful, and sincere study of God's Word, which we must apply to the difficulties in which Synod finds itself at the present time. In the face of the unproved charges made against Synod of false doctrine and the unused mission opportunities, we must humbly yet unashamedly, he pointed out, acknowledge God's gracious blessing of pure doctrine and numerical growth. He called attention to the dangers of liberalism on the one hand and legalism on the other while striving for unity of doctrine and uniformity of practice.

During the plenary sessions numerous reports aided by slides, charts, panel discussions, and demonstrations presented a cineramic panorama of our Synod's world-wide work.

The laymen of Synod were heard through presentations by Paul Friedrich on "Our Synod and Its Laymen" and Henry Buck on "The Pew Looks at the Pulpit." Lengthy committee meetings, serious discussions on the

CHAS. W. JANECEK

Leaders in the Doctrine and Practice Section (l. to r.): Rev. Theodore F. Nickel, Prof. Martin H. Franzmann, and Prof. Henry J. Eggold, Jr.

floor, and caucuses were held by representatives of each of the 32 North American Districts.

The most interesting and, to most observers, most valuable part of the conference was the series of sixteen so-called seminars held by each of the sixteen groups. Each group consisted of about 40 men, representing all U. S. and Canadian Districts of Synod. Four lectures were given by professors and pastors of Synod on each of these general themes: "Doctrine and Practice," "The Office of the Visitor," "Contemporary Preaching," and "The Stewardship Life." Each of these lectures was followed by a lively discussion in which the group came to grips with the real problems and challenging tasks confronting the Districts, parishes, and individual pastors.

A heavy yet glorious responsibility was placed upon the Visitors, who were given a detailed program by which they are to reach every member of every parish in the circuit with the thrilling story of the 1955 St. Paul Conference and continue to assist pastors and teachers to deepen their spiritual zeal by means of God's Word.

Gary, Ind. G. H. NAUMANN

"Of a Good Courage"

Many who attended the Visitors' and Fiscal Conference regarded it as "the greatest conference in the history of Synod."

The conference had been called to restudy and re-evaluate our place in this confused world in the light of recent developments and opportunities, and to lay plans for aggressive, courageous action to meet the challenging opportunities.

There were thrills and throbs — thrills over the marvelous ways in which a kind and loving God had blessed our humble efforts in the past; throbs over the vast expan Kingdom work which could nc carried on in the way in which should have been done.

Through effective planning, a attendance received the full be of the workshops, or seminars; the general opinion prevailed: have never experienced anyt quite like this before." The r of these seminars certainly wil a tightening of the bonds of unit doctrine and practice which wil felt throughout Synod. There wi a more positive co-operation in work of the church at large. T will be a stronger conviction nothing can ever take the plac the power of the Savior's Gospel courageous Kingdom activity. there will also be a practical growing application of the princi of Christian stewardship for all of

The unanimity of opinions pressed in the discussion period these seminars pointed to the evi guidance of the Holy Spirit.

These opportunities were pl before the conference in the f schedule which enabled the cir Visitors to experience personally establishment of Synod's buc something which, heretofore, they learned only from reports and in mation brought to them by their l trict's official representatives at Fiscal Conference. The Visi learned at first hand of the grow needs of the church.

One question upon which our ture budgets will depend was: "S we plan for a very large special lection in 1957 or 1958 which wc provide means to improve our pres existing plants so sorely in need improvement, and to construct r buildings already authorized marking time for lack of suffici funds; or should such funds for c ital investments be incorporated our annual budgets and so elimin the present need for a special c lection?" Every District Presid called a caucus for the represen tives of his District to discuss t question and to present the findi to the conference. The almost un imous decision was reached: Th is to be *no* special collection for t purpose. And so the alternative w a greatly increased budget which p vides not only for operating costs also for capital investments. A spe

tion would have called for some
0,000 to $25,000,000. This amount
now be included in the annual
ets for the next five years at
Consequently, the 1956 budget,
nally adopted, will rise from
),000 — the 1955 requirements —
2,900,000. This budget for 1956
adopted by unanimous vote.
ould this budget, calling for a
increase, be raised? It would be
est folly to set such a goal with-
reliable assurance that, under
it could also be attained. This
d require faith. And courage.
the conviction that our people
rise to the occasion when the full
have been presented to them.
n the District representatives met
ucus to determine how their Dis-
might deliver their fair share
is challenging amount. Without
ption, every District, through its
er, reported that it would, with
help of God, assume its propor-
te and equitable share.

o break down this budget briefly
more detailed explanation will be
later — here are some of the
items: Missions in North and
h America will receive $1,370,000
$120,000 for capital investments.
ign missions are to get $1,125,000
$175,000 for building construc-
Negro missions in the U. S. and
a will receive $214,000 for opera-
and $100,000 in capital funds.
among the blind and the deaf
receive $232,750 plus $50,000 for
al investments. An additional
000 was allocated to various mis-
agencies. "This Is the Life" is
ceive $750,000. One new feature
e inclusion of the Armed Services
mission's Mother's Day offering.
or training workers in churches
schools actual operation costs will
$3,000,000, while an additional
5,000 will go for building con-
tion at seminaries, teachers' col-
, and preparatory schools.
onfidence prevailed that our
stian people will respond to this
ged program joyfully and gen-
sly. The Visitors with whom God
blessed our church, most of them
comparatively young and eager
and energetic, together with the consecrated leadership provided by the officers of Synod and Districts, can be counted upon to direct this program in a way pleasing to our Lord.

We returned from this inspiring conference with the words our Lord spoke to Joshua (Joshua 1:6), which Dr. J. W. Behnken chose to bring the sessions to a close: "Be strong and of a good courage."

Caledonia, Mich. A. P. MARUTZ

"Up into the Mount of God"

While the eyes of the world were riveted on the summit meeting at Geneva, Switzerland, the Visitors' and Fiscal Conference at St. Paul was also a summit conference right in our church.

It was a summit conference in that it brought together, for the first time in a generation, all who are entrusted with the administration and execution of Synod's work, some 600 clergy and lay leaders.

But it was a summit meeting also in a higher sense. The conference, in the words of one who attended it, took the delegates "up into the mount of God" (Ex. 24:13), where they obtained an exalted view of the faith and work of our church.

Those who were at St. Paul saw from the mountain the green pastures of God's Word. They said: "Thank you for this wonderful uplift"; "our spirituality was strengthened"; "the love of Christ was very prominent"; "this was a spiritual feast"; "we experienced a soul washing"; "it reassured me of the soundness of doctrine in the Missouri Synod."

Those who were there were also inspired to greater zeal because they saw the work of the church in all of its world-wide comprehensiveness. They described the conference: "a springboard for real Kingdom work"; "it increased my dedication"; "a glorious experience, a tremendous inspiration"; "a boon to me"; "one of the best things ever given me by the Lord"; "I am going back with greater zeal."

Those who were at St. Paul were also on the mount of prayer, which was the favorite use our Lord made of the mountains of the Holy Land. The group prayed: "Oh, how thankful we are to Thee that our sins are washed away in the precious blood of our Redeemer. . . . Let us be encouraged by the proof that Thou art with us, that this is Thy work, and that Thou hast promised us that we shall be prosperous in it. . . . We ask Thee that Thou mightest knead the hearts of our people with willingness and readiness to support the work of Thy kingdom." (From President John W. Behnken's closing prayer.)

Synod's work is big, and it is constantly growing. New horizons spread before us, and the vineyards of the valleys are many. How important, then, that those who are the chosen leaders of our church should see its work in all of its expansiveness, in order that they may wax enthusiastic over it and carry their God-glorifying contagion to those who could not join them on the mount of God!

Those who were at St. Paul were also on the mount of the testing of their faith, as the faith of Abraham was tried on a mountain when the Lord asked him to sacrifice his only son. A budget was approved for 1956 that is bigger by almost $4,000,000 than this year's budget. But here, too, the word of the Savior applies: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible to you." (Matt. 17:20.)

But also for those at the St. Paul conference came the summons that came to the disciples as witnesses of Christ's transfiguration, that they should come down from the mountain.

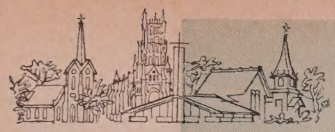
Said one of the delegates: "The conference was a glorious experience, and I feel as the disciples must have felt when they descended from the Mount of Transfiguration —

'Tis good, Lord, to be here, Yet
we may not remain; But since
Thou bidst us leave the mount,
Come with us to the plain."

(Continued on page 10)

ART KROMER PHOTO

Visitors' and Fiscal Conference of the Lutheran Church — Missouri Synod at Concordia College, St. Paul, Minn., July 13—20, 1955



Your SYNOD

THE PRESIDENT

Besides objecting to the *Common Confession* as being "inadequate," the Hon. Wisconsin Synod has raised as one of its chief objections in the area of "practice," the matter of our resolution in 1944 concerning the Boy Scout question. Believing that our people should be thoroughly informed as to the position of our Synod on this question, I asked the chairman of the Commission on Fraternal Organizations, Dr. Paul M. Bretscher, to summarize this matter for our readers. He kindly consented to do so. Herewith is his report:

The Resolution of Our Synod

"The program of the BSA is available to any responsible group wishing to adopt it. It was natural therefore that also some of our congregations became interested in the program of Scouting as long as 35 years ago. Synod took note of this interest. It asked its Board for Young People's Work to investigate the Boy Scout program. Largely as a result of the investigations of this Board and the Bureau of Information on Secret Orders, Synod, at its convention in 1944, adopted the recommendation of both committees 'that the matter of Scouting be left to the individual congregation to decide and that under the circumstances Synod may consider her interests sufficiently protected!' (*Proceedings of the 39th Convention,* p. 257.)

"This resolution did not find favor with some of our own brethren and with brethren of the Wisconsin Synod. Synod therefore resolved at its convention in Chicago (1947) to have the President of Synod appoint three men 'who, in conjunction with the Bureau of Information and the Board for Young People's Work, shall restudy the matter of Scouting and report to the next convention' (*Proceedings of the 40th Convention,* pp. 538 f.). The President appointed to this committee Dr. John F. Choitz, Rev. Felix Kretzschmar, and Mr. George C. Stohlmann. The work of this committee is detailed in the *Proceedings of the 41st Convention,* pp. 669 f. As a result of the findings of the Joint Committee, Synod resolved to accept the report of this Joint Committee on Scouting and with them declare that 'the policy with regard to Scouting adopted by Synod in 1944 should be sustained' (*Proceedings of the 41st Convention,* p. 671).

"A fair interpretation of Synod's resolution of 1944 (reaffirmed in 1950) compels one to take note of the phrase 'under the circumstances,' which appears in the resolution. What were these circumstances? They are found in the report of the synodical committees submitted to the Saginaw Convention and adopted by Synod."

Committees Report in 1944

" 'Your synodical committees obtained all the official handbooks both for scouts and scoutmasters, covering every phase of the work, and examined these for any ingredients of the program which would militate against a Lutheran scoutmaster's committing himself to this program. We were unable to find any factors which would violate our principles and have not been able to discover anything in the practices of Scouting, as outlined in these handbooks, to which a Christian parent, scoutmaster, or pastor would take exception. Moreover, a Lutheran Committee on Scouting has issued a manual entitled *Scouting in the Lutheran Church,* which definitely claims for the pastors and congregations the sole and unrestricted right of the Lutheran church committee (of which the local pastor is understood to be a member) to control everything of a religious nature that is to be superimposed upon the official Scout program. In a letter to the committee, Chief Scout Executive Elbert K. Fretwell writes from Scout headquarters:

" 'We recognize that there is no Boy Scout authority which supersedes the authority of the local Pastor and the Congregation in any phase of the program affecting the spiritual welfare of Lutheran men and boys in Scouting, and the purpose of this Lutheran Manual is to guide the local Pastor and Congregation in their efforts to supplement the Scout Program with the spiritual program of the Church.'

"The 'circumstances' referred to in the synodical resolution were therefore briefly these:

"1) that the committees failed to find in the BSA's official handbooks any factors 'which would violate our principles and that in the practices of Scouting, as outlined in the handbooks, the committees failed to discover anything to which a Christian parent, scoutmaster, or pastor would take exception;

"2) that the BSA had officially declared that the spiritual instruction and training of the scouts lay entirely in the hands of the church committee of which the pastor is understood to be a member."

Other "Circumstances"

"These were the 'circumstance tailed in the report. But other 'cir stances' also played their part. T may be found in *Scouting in the theran Church* and in Theodore G ner's *Handbook of Organizations* 339f.). One such circumstance that by 1944 Synod's committees ascertained from the BSA headqu that the so-called 'Scout Oath or P ise' is not to be understood as an in the Scriptural sense, but mere a solemn affirmation or declarati which the Deity is not invoked. committees had also been assured under no circumstances may a theran scout troop be prevailed to participate in unionistic servic these are sometimes sponsored by s masters in large cities under the s lation of the Protestant ministe Nevertheless, the most important cumstance' prevailing at the time Synod convened in Saginaw in was the assurance given by Boy authorities that 'there is no Boy authority which supersedes the au ity of the local Pastor and the Co gation in any phase of the progra fecting the spiritual welfare of theran men and boys in Scouting.

"When Synod gained this assur when, furthermore, Synod wa formed that it is the definite resp bility of the congregation's comm and scoutmaster properly to mo the Scout Pledge and Scout Law i cordance with our confession of and that no Lutheran scout is obli to participate in any kind of unio endeavor — when Synod was as of all this — then Synod was rea adopt the resolution which it ad in 1944 and reaffirmed in 1950."

Implications of Synod's Resol

"What are the implications o action of Synod? By taking this a Synod did not, neither in 1944 n 1950, make a final and irreve commitment regarding its relati BSA. The phrase 'under the ci stances' means that Synod regard interests sufficiently protected' as as these circumstances obtain. were to happen that the BSA we retract or to let go by default its o pronouncements regarding the p referred to above, then, most cert our Synod would be compelled investigate its present relation t BSA and adopt a different positi

(Continued on page 14)

The Psalter

Wings of the Morning

lm 139:9-11: "If I take the of the morning and dwell in the ost parts of the sea, even there hy hand lead me, and Thy right hall hold me. If I say, Surely kness shall cover me, even the hall be light about me."

are never alone. That indeed ay be a disturbing thought. the Christian it is a comforting, ing thought.

e ever-watchful eye, the never- presence of God, is indeed a ance to the guilty conscience, who is involved in sin. The at even our wrongful thoughts own to God is a sobering re- Indeed, it is meant to be.

e Christian, however, motivated d's love and living in His Spirit, he abiding presence of God a of comfort and strength. No where we go or what we do, rd is there with us. His help, idance, His protection, never "If I take the wings of the g and dwell in the uttermost f the sea," as the Psalmist puts presence of God will be near. presence *guides* us. "Even hall Thy hand lead me." Alone, otsteps falter. Alone, we lose y. But when our Savior leads goal is fixed and clear.

presence *protects* us. "Thy and shall hold me." When the f God uphold us, then dangers eir terror, and fear must flee. presence *gives us light*. "If the darkness shall cover me, he night shall be light about e Psalmist proclaims. At times and doubt enshroud us. k pall of gloom envelops our The woes of life overwhelm e lose a loved one, a child us grief, our witness goes un- sickness enters our home, we make ends meet. Then, with almist, we cry: "The darkness over me!" Life seems dark,

then his further words ring "Even the night shall be light me." He is the Sun of our soul, m we can sing: "It is not night u be near!"

d He is always near — even we take the wings of the g and dwell in the uttermost f the sea. He is always near — midst the blackest night.

THOMAS COATES

JHS And Jesus Said

With desire I have desired to eat this Passover with you before I suffer; for I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God.

LUKE 22:15, 16

Seated at the Passover meal with His disciples on Thursday of Holy Week, Jesus spoke these words of deep affection. An unspeakably heavy burden, consisting in His knowledge of the sufferings that were imminent for Him, was bearing down on His heart and mind. This Passover meal, He tells His disciples, will be the last one He will eat with them here on earth. But there will be another era when He will partake of it with them: when "The kingdom of God shall come" (v. 18). In our passage, too, there is a hint of such an occasion or occasions. We remember that the joys of heaven are often pictured in terms of earthly bliss and happiness. "Many shall come from the East and West and shall sit down with Abraham, Isaac, and Jacob in the kingdom of heaven," Matt. 8:11. When Jesus in such passages speaks of the kingdom of heaven, He refers to the Kingdom of Glory, which in its full measure will be enjoyed by His disciples after the resurrection of the dead.

In the passage under consideration another important thought is given prominence. The Passover meal "will be fulfilled in the kingdom of heaven." The Passover, like many other things in the Old Testament Dispensation, was a type; it prefigured something. It was a prophecy, stating its message not in words but in a ceremony. What it pointed forward to was the sacrifice of Christ and the deliverance from all evil awaiting the children of God in heaven. When the Passover was instituted in Egypt, it signified that Israel was being rescued from the cruel tyranny of Pharaoh and his people. God made it a memorial meal, reminding Israel every year of His gracious help and guidance. But being freed from earthly bondage meant, after all, merely a temporal blessing. What we all need is security, freedom, bliss, that will last forever. The Passover, according to God's wise and gracious counsel, was intended by Him to foreshadow His bestowal of these everlasting gifts on His children, a bestowal which will take place in heaven. This great fact Jesus points to when He says the Passover will be fulfilled in heaven.

WILLIAM F. ARNDT

Office of the Keys

Its Rights

There is no parallel to the Office of the Keys. We may call it the Magna Charta, the Bill of Rights, of the believer. But these terms, even though they recall thrilling chapters in the history of man's struggle for freedom, do not begin to express the dignity and the rights conferred upon the believer, who has been redeemed from the kingdom of the devil and translated into the kingdom of God.

In the economy of man, even in the best democracy, there are differences of race, education, wealth, and social status. But in the economy of God there is "neither Jew nor Greek, there is neither bond nor free, there is neither male nor female." All believers are royal priests, fellow citizens with saints, members of the household of God.

No greater honor can come to man this side of heaven. What a privilege: free access to the heart and mind of God! What a challenge to walk worthy of the vocation wherewith we are called!

The Responsibilities

Privilege carries with it corresponding obligations. As fellow citizens with the saints we bear one another's burdens. When a fellow Christian is overcome with a fault, when he is drifting away from God toward the tragedy of spiritual slavery and doom, we are deeply concerned. We as individuals and, if necessary, together with others shall speak the word of love and admonition which will tend to "restore" him.

As fellow laborers with God we shall reach beyond the boundaries of the Kingdom to those "who are without," who are "alienated from the life of God," who are "strangers and foreigners." "We cannot but speak the things which we have seen and heard."

A pastor of another generation was asked how he accounted for his exceptional success. He replied: "On Sunday morning I bring to my people the Word of God. In the following week 450 members preach that sermon to others."

Here is the Office of the Keys at work. It leaves no room for self-indulgent, stagnant, meaningless lives. It challenges all believers without exception to be witnesses to Jesus, even "unto the uttermost part of the earth."

C. A. BEHNKE

Editorials

The Task of the Church

A generation ago there was a tendency on the part of the church in America to push the ministry of the Word into the background, and to give first place to the social gospel.

No doubt everyone will agree that the church dare not pass by on the other side as the priest and the Levite did in the parable of the merciful Samaritan. But neither should the church be deceived into believing that the Lord commissioned it to go forth into all the world and alleviate its physical suffering.

Slums must be cleared, the underprivileged must be given help, all sorts of social services must be established. But such removal of the causes of physical suffering dare not replace the aggressive communication of the means of grace as the main task, the main function of the church.

Convention Reports

In these summer issues of the LUTHERAN WITNESS our readers will find a number of convention reports dealing with the activities of our synodical Districts. The reports of the work in the many areas of Synod, since it is the concern of the whole church, are worth reading.

All Christian work should be reported. For their own good, workers should take account of what they have accomplished so that in the future they may do even better. And then, not for boasting but for the inspiration of others, the workers should review their achievements, recognizing in them what God has accomplished through weak human beings. For this we thank Him and pray that He may open our eyes to see greater possibilities ahead, that He may stir our spirits and give us courage to meet the challenges of the future.

When there are successes to report, there is occasion for rejoicing. When there are failures, we do not lose heart. In faith we follow Christ's command to go forward.

Hearing and Doing

Our Lord, at the conclusion of His Sermon on the Mount, cried out: "Whosoever heareth these sayings of Mine and doeth them, I will liken him unto a wise man which built his house upon a rock."

Hearing without doing is at best a waste of time, at worst a sin, by which God is dishonored and faith is destroyed. A certain teacher once expressed himself thus on this point: "People who hear but do not do are like people who eat, but whose bodies do not properly assimilate the food. They are educated gluttons. Unless doing follows hearing, all our vitality must gradually die."

That is good advice, provided such works are done in the name of Jesus and for His sake, for without Him we can do nothing.

Remember, do something. Do not be a mere hearer but a doer of the Word. And now, having read this, what are *you* going to do about it?

It Was a Memorable Meeting

The synodical Visitors' and Fiscal Conference, met at Concordia College, St. Paul (see pp. 4, 5, a was excellently planned. The administration at 210 Broadway, St. Louis, prepared and sent to the 60 resentatives in advance of the meeting a huge *Pros* (340 pages, 8½×11). The highly informative an lightening guidebook gave an accurate appraisal far-flung activities in which we as church membe engaged. The choice of lecturers and subjects assig them was a happy one. It took no mean skill to a the group programs in such a way that the presen and discussions could be carried on with effectivene dispatch. The college staff and the Minnesota Distric sonnel lent their aid to make things function smoo

It was a hard-working conference. Plenary and sessions lasted from 8:30 A. M. to 9:15 P. M., som longer. Visitors, aids to the District President, w school, took a "postgraduate" course in churchma and profited from an exchange of experiences and Experts in the field impressed upon the Visitors th portance of their high calling as supervisors of cong tions. Rejuvenation of this office will strengthen th between congregation and Synod.

The judicious balance between the practical way means and the Scriptural basis for raising the b provided a welcome variety in the discussions. A spi emphasis motivated and dominated the preparation annual budget.

It was a democratic meeting. Its decisions wer outgrowth of the thinking of the assembled representa on the strength of information supplied by the of of the church. After thorough discussions, first groups, then in plenary sessions, the body passe $12,900,000 budget without a single "No," whereupo arose spontaneously to send to heaven the Co Doxology.

Throughout the sessions there was *esprit de* unanimity of spirit. The free discussions generated thusiasm, not wild, but restrained. To quote one Vis "I've been in the ministry 20 years; yet I've never b experienced anything like this meeting," to which a eran, a frequent attendant at synodical gatherings, claimed: "I've been in the ministry more than 50 y yet I've not experienced anything similar."

It remains now for the 404 Visitors to transfer enthusiasm which gripped them for the Kingdom to the pastors and congregations of their circuits. Is t any reason why the Spirit-engendered zeal of the St. meeting should not, like a prairie fire, run throug the length and breadth of our church? Is there any re why every man, woman, and child in our Synod shoul activate the resolutions of their appointed representa by carrying forward the Gospel torch of salvation fo extension of the Christian Church to the glory of and of His Christ?

ɔose Leaves

"Seek the Peace"

hen we think of the manifold blessings which we in this country, we truly have manifold reasons to : God. When we think of the religious persecutions on in so many other countries, as well as of the great ty in many parts of the world, and compare them the rich treasures in our country, our hearts should led with praise and thanksgiving to our God.

e Christians particularly should seek the peace of ity and the country in which we dwell. We do so first eseeching the bountiful Father in heaven that He it us and our descendants to enjoy the many material ngs in the future. . . .

e also pray the Lord of the church that in the future, the past, He would permit us to enjoy the blessing ligious liberty and the separation of church and state, at we may continue to be privileged to carry the mes- of the Gospel into the home and foreign mission fields. our supplications we should primarily include the dent of our country. He is a Christian and is not ned of it, nor does he bring disgrace upon Christianity upon our country when he makes public utterances. hears no evil words, no cursing nor storming, but al reflections for or against a matter, with the request we consider and seek our country's welfare.

r do we wish to forget that in this land of religious y and of the separation of church and state we are itted to have our own Christian schools for our chil- This is not permitted in all other countries. We are permitted to have our institutions of higher learning, hich our adolescent youth is educated in a Christian . The state in no wise interferes with our training ture pastors and teachers. That is a special blessing. ll of these things we keep in mind when we extol the ings of our government. At all times we wish to strive ie welfare of the community in which we dwell as well our country. We are easily inclined to accept these s as self-evident or because of ingratitude not even ke notice of them; to criticize them unnecessarily, ad of doing all in our power to turn them to good. when things do not go according to our wishes, we till to be grateful and give evidence of our gratitude gh word and deed and prayer to God. When our try prospers, we too will prosper. — H. A. Koch in *einde-Blatt* (Wisconsin Synod). Tr. O. E. S.

For Good Religious Art

o criticism can be too severe that is directed against nsipid, sickly sentimental and artistically worthless res and figurines usually sold at the "religious goods" ters of dime stores, or printed in so-called "religious" dars. Leading Catholic and Protestant writers have emned them in no uncertain terms, yet they are still produced and sold (or given away) on the pretext the average person would not appreciate good reli- art. This, of course, is merely an excuse for using ame old printing plates over and over again instead tting new material. — *The Living Church.*

What's the Answer?

Question: Must one have a written statement from one's home pastor in order to partake of the Lord's Supper in a sister church? Will not a minister who refuses to accept a person without such a statement be accountable to God for his refusal, since our Lord tells us to commune often? It is no wonder that our people go to other churches when they are insulted and treated indifferently.

Answer: Although the Bible does not demand that such a statement be presented, it has long been the practice of our church to require that members register for Holy Communion and that guests present a statement of good standing from their home pastor. This is in good form and order and is done in the best interest of all concerned. Christian pastors are charged with giving heed to the flock over which the Holy Ghost has made them overseers (Acts 20:28) and as stewards are to see that no unworthy guest communes at their altars (1 Cor. 11:27-29; 1 Tim. 5:22b). Thus Communion registration is in the interest of such individuals themselves in that it keeps them from communing to their soul's hurt. Obviously sincere children of God, with or without a guest card, would be communing to their soul's health, but they should willingly conform to this arrangement for the common good. It is easy to ask one's pastor for a guest card before one leaves or to write him if the situation demands it. A conscientious pastor feels his responsibility in this respect. He wants to be sure that all is well with those to whom he gives the Sacrament. That assurance is gained more readily when a guest card is presented than when he feels constrained to ask his guest some pertinent questions. Good church members will not feel insulted or unfairly treated if they are asked to furnish the evidence, but will gladly comply for the common good.

Question: Referring to an answer you gave in the issue of June 21, I would like to ask why an emergency situation should permit what normal life forbids? Why is something correct at one time and wrong at another time?

Answer: A case in point is given in Matt. 12:1-5. We read there that the Pharisees objected when they saw the hungry disciples plucking ears of corn and eating them on the Sabbath day. Hearing their protest, Jesus said unto them: "Have ye not read what David did when he was an hungered and they that were with him; how he entered into the house of God and did eat the showbread which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the Law how that on the Sabbath days the priests in the Temple profane the Sabbath and are blameless?" Jesus here plainly exonerated David and his ment for eating sacred bread, an act which ordinarily would have been sinful. Here was an emergency situation which permitted an action which normally was wrong. Likewise it was wrong for people to work on the Sabbath day, but for the priests it was a part of their calling. So they, too, were exonerated. Deeds of love and necessity take precedence. That is also true of the situation we described in the statement to which you refer. O. E. S.

CONFERENCE

(Continued from page 5)

During the days on the "Mount of God" in St. Paul these 600 synodical leaders coming from all parts of the United States and Canada were welded together by the power of His Word into a closely knit unit facing common church problems in doctrine and practice, in preaching and teaching, in synodical administration and organization, and in a greater endeavor to translate our faith in Christ into Spirit-filled Kingdom action at home and abroad as programmed by our congregations, Districts, and The Lutheran Church — Missouri Synod.

The experience of the disciples on the Mount of Transfiguration was an ever-present source of renewal and strengthening of their faith. Thus, too, those who were at St. Paul came down from the mountain strengthened by the vision they saw and by the voice they heard: "This is My beloved Son. Hear ye Him!"

They now go back to their Districts, circuits, congregations, as men of God who have seen and talked to the transfigured Savior to share with their fellow Christians what they have seen and heard. Let them now rouse the church to spread the message of reconciliation of God with man. A peace-hungry world is groaning for deliverance from the bondage of sin into the glorious liberty of the children of God.

L. MEYER, *Planning Counselor*

"The Cross and the Crown"

Excerpts from the Matins

Ye men of God, the eyes of God and the eyes of the church, yes, the eyes of Satan and the eyes of the world are upon us. They are all vitally interested in what goes on here, even though their interests are diametrically opposed to ours. We are on the spot. Make no mistake about that. But it is a good spot to be on, because there is no greater cause that can occupy the time and energies and interests and thoughts of men than the cause of the conquering Christ.

The general theme of these morning meditations will be the Cross and the Crown. The Cross reaches back into the garden of the fall where sin was born and where God promised a woman's Seed that would bruise the serpent's head. And the Crown reaches back there also because the Crown was the purpose of the Cross. And the Crown reaches beyond the periphery of time into vast stretches of endless eternity. And the Cross reaches into eternity also, for without the Cross there could be no Crown. Without the shedding of blood — that's the Cross — there is no remission. The Cross and the Crown are inseparable — as inseparable as their first letters are identical — C-R-O-s-s, C-R-O-w-n.

Almighty God is ready to bless us at this meeting. The church is ready to commend us, the world is ready to ridicule us, and Satan is ready to mislead us, and in the measure that we see the light and open our hearts to the Holy Spirit and consult not with flesh and blood and give ourselves, in all selflessness, to Christ, our sights will be lifted, our vision clarified, our hearts stoutened, our feet strengthened, our direction defined, and souls will be saved, and the angels will sing praises and the devils a dirge.

The only way to the Crown, the only way to eternal enthronement with Christ in glory, is by way of repentance and faith at the foot of the Cross. Ye men of Calvary's Cross, let the world know and let that segment of the church that has forsaken the Cross know. Let Satan know. Above all, let lost sinners everywhere know that we preach and teach Jesus Christ and Him crucified. We must ever be on our guard against philosophizing, or moralizing, or socializing, a positive thinking and a Golden Rule living that doesn't start at the Cross. There are those people who think that they and others can pole-vault into heaven on the perpendicular pronoun, but the pole is too slender and has no foundation. Try the Crown on the perpendicular pronoun, and it will slide right down and crash to the ground. But when a sinner clings to the Cross of Christ, rooted in the love and mercy of God., the Crown slips down on the Cross and is held by the crosspiece, and there you have the Cross and the Crown. And let us never forget, come poverty or prosperity to a nation or to a world, come war or peace, come jet planes or vaccines, come electronic devices to guide the blind, or guided missiles to destroy the enemy, come sunshine or tornado, men are still being born and live and die and live forever either there or there, and that is why we are here. That's why God has placed us and others into this world. That's why God has given us the Cross and the Crown.

When a fireman dies on duty, we honor him. When soldiers give their lives for their country, we honor them. When the Son of God gives His life on the Cross, some for whom He died ridicule Him, reject Him, spurn Him. But we, by God's grace, praise the God who gave the gift of the Christ, and we glory in the Cross, and we glory in the Crown.

No philanthropic foundation, even if it goes into the billions, can compare with the Trust Fund which Almighty God has put at our disposal and has made our responsibility as a church, as Christian laymen, t ers, and ministers.

The Word of Reconciliation not been committed unto us tha might treasure it and admire it i homes and in our schools and i churches like some valued trop heirloom, but, as by compulsio must hold high the Cross of C

Would that you could see gathering from this vantage Human dynamos, everyone. S filled, Christ-serving leaders o church, blest beyond all deser all of us. Assembled here these for a little briefing; for a littl charging, if you like. What a p each one of us for Christ in the h of Almighty God; and what God not do with reborn men! Our tential lies with God, and with nothing is impossible.

God sees us as streams of refr ing water, flowing forth and bub over for the refreshment of j spirits of discouraged laborers fellow Christians, bringing to and parched areas of the vineyar living water, which is Christ J

God doesn't expect faithful only at the grass roots in the K dom, but God expects faithful also in the brass roots. Much been given to you of responsib and of opportunity for service, special service in the greatest e ever launched by Heaven in the terest of the human race: salvatio the sinner. Remember we are we are by the grace of God, an the grace of God alone. God not measure faithfulness by the ents which He gives, but by the which we make of them.

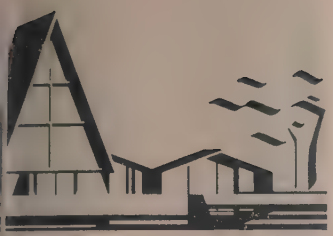
The humblest pastorate is of n importance than the greatest ex tive position in industry, becaus has to deal in eternal entities.

I know that without Christ's g and blessing all the briefing of t days, all the techniques and methods, all the tithing and the s ing, all the meetings and the budg will fall far short even though t may not altogether fail!

But as I behold the exalted Ch and remember the Cross and the p pose in His sacrifice, I know gratitude of the Cross and the Cro that love of my Savior, who made saving Cross and the eternal Cr possible, that concern for those sit and struggle in darkness and belief because they possess not Cross and the Crown must urge must motivate me, and these are things I must stress if I am to sh others new heights of achievement the great cause of soul saving.

Lift high the banner of the Cr of redemption! Lift high the Cro of everlasting life!

RUDOLPH S. RESSMEYER
Baltimore, Md.



IIOR COLLEGE

ollege cannot rise above the its teaching staff.
h though a school may acquire rld's most beautiful campus, nillions for its buildings, de- ars to the development of its lum, and accumulate a tre- us endowment fund, it still re- rue that the one critical item nakes or breaks the college is lity of its teaching staff.
e the purposes of a college een clearly defined, the actual ment of its objectives depends, God, upon the school's finding strators and teachers who have y the necessary learning and onal competence, a clear un- ding of these objectives, and ve, above all, the will to dedi- emselves and their energies to perative effort to achieve the e goals.
these reasons, July 5 became ortant date for our church and Senior College, for under that e the LUTHERAN WITNESS car- official notice in which the board invited all congrega- Synod to nominate candidates consideration of the board must staff the eight depart- f the college with teachers and strators.

Call for Candidates

ou should know of men who lified to serve on the new fac- u ought to serve your church ing the names of such men in nomination at once with the y of the board of control, after ngregation has taken the nec- action. *The list of nominations nain open only until Septem-*

ccordance with the synodical on, the procedure for selecting ior College faculty will con- the *Handbook* regulations g election of faculty personnel of Synod's ministerial and -training colleges and sem-

first meeting for electing the g staff is tentatively scheduled ober 22.

MARTIN J. NEEB, *President*

THAT MAN IN THE PEW

I parked the car in front of the engraving company and rushed out into the entrance of the building to escape a downpour of rain in Austin. I transacted my business with the engravers, then stood in the entrance and watched the rain as it fell in sheets and rolled down the street in torrents.

While standing there a gentleman, about sixty years old, stepped up beside me. He, too, had been stopped in the entrance by the rain. Together we watched it rain. After a few comments about the weather we introduced ourselves to one another. Having learned that his corridor partner was a pastor, this layman, who belonged to a different church body, told me an experience of his:

"I used to live in Houston. I have resided in Austin the past six years. You know, I believe most of us laymen misjudge the abilities of our preachers, chiefly because *we do not want to do anything.* But, preacher, I am here to tell you that, unless the men and women in the pew apply the word they hear from the pulpit, no church is going to get anywhere at all.

"There's a tale which brought me to that conviction. As I said, I used to live in Houston. There I belonged to a congregation for many years. The members of the congregation were incessantly criticizing our pastor. I myself chimed in on their complaints against the pastor. Most of us had the idea that his preaching was to blame for our lack of progress.

"One Sunday morning we had a guest preacher. We listened to him like we had never listened to our own pastor. After the services people were standing around saying to one another: 'If we could get a man like that into our church here we would go places. Marvelous! Wonderful! How inspiring!' Every critic was convinced now more than ever that the whole trouble in our congregation was in our pastor's inability.

"In fact, I and two other members were so sure that we must get a different pastor that we determined to do something about the situation. We had been so overwhelmed by this guest preacher that we planned to follow him around awhile; perhaps we could persuade the congregation to call him and somehow ask our own pastor to leave.

"The first step we took was to follow the guest preacher across the city of Houston to hear him a second and a third time that day. He was scheduled to speak in the afternoon and again in a night service in two other congregations in the city.

"In the afternoon service we sat in the back pew so as not to be noticed. We were about to be overawed a second time when it dawned on us that he was speaking on the same subject and almost in the same words. We felt that that was all right.

"However, that night we came to our senses. Our guest preacher preached a third time on the same subject, using practically the same words. All three of us left that third service of the day in disgust — not with the guest speaker — rather with ourselves! We were now saying to one another:

"'Listen! There's nothing wrong with our pastor. There is something wrong with us. Our pastor preaches new sermons every time he gets into the pulpit. They don't sweep us off our feet as did the sermon of our guest preacher this morning because we hear our pastor every Sunday. I tell you where our trouble is, *We don't do any work!* We want our pastor to do all of the work. From here on out we are going to rouse our members into some good hard work in the kingdom and not expect our pastor to do everything.'"

It was still raining, but not hard. The man told me how he and the other two men went to their pastor the following week and related their experience. He also explained how he and the other two members began a visiting campaign in their congregation, solely at first for the purpose of breaking down the false judgments which had been building up in the minds of the members. Then, under the guidance of their pastor, their work was enlarged, committees were organized, study classes were conducted. Following several years of hard, up-hill, against-the-stream work there was a different congregation with a new spirit. The members were working, giving, praying. The membership increased constantly.

My friend said: "We didn't get rid of our pastor. We found he was just as good as any pastor available. We got rid of our false notions."

When the rain cloud had emptied itself on the streets of Austin, the sun shone. The last word this layman said to me stuck:

"Preacher, if the church is ever to get anywhere in its witness for Jesus, I mean really get somewhere, the man in the pew must live out what he hears from the pulpit!" — KURT CARL HARTMANN in the *Lutheran Standard.*

"THERE are more heathen in the world today than ever before in history. Four hundred million more heathen live in our day than in 1900. No other generation of Christians has ever had to reach as many lost souls as it is our privilege to reach." — JOHN E. HERRMANN, *Stewardship Counselor.*

Religious NEWS

The Church The World The Nation

The Peoples Church, a 3,000-member congregation in Toronto, Canada, early this year raised $282,000 to support 400 missionaries on 40 different foreign fields under 35 Faith Missionary Societies, Dr. Oswald J. Smith, founder and pastor, announced on the 25th anniversary of the church. The goal had been set at $265,000. Last year the church gave $276,000 to support 380 missionaries. In addition, the members contributed $30,000 for home missionary work.

Since Dr. Smith began his ministry in Toronto 25 years ago, the Peoples Church has contributed almost three million dollars for missions through annual convention campaigns. This spring the convention, which concluded May 1, lasted four weeks and five Sundays, the same as last year. There were three services each day and four every Sunday. The Sunday services regularly draw 2,000 worshipers.

The annual Lutheran Education Conference, which met in St. Louis, July 5—6, was primarily concerned about raising the standards of the Sunday school. A special committee, appointed by the synodical Board for Parish Education, had prepared a "Sunday School Standard" to serve as a measuring device for increasing the efficiency of the Sunday school. The members of Synod's board and 54 representatives of 30 District boards for parish education considered the value, functions, testing, and improvement of the standard and encouraged the committee to complete a final edition, which, with an explanatory booklet, will be available to all congregations.

The conference planned for future developments in the following fields: Schools, under the discussion leadership of Dr. Wm. A. Kramer; Sunday Schools, Rev. A. H. Jahsmann; Part-Time Agencies, A. W. Gross; Bible Classes, Rev. Walter Riess; Adult Education, Dr. O. E. Feucht. Dr. M. H. Scharlemann presented an essay on "The Significance of Standards in Christian Education."

Sunday school and Bible class curricular materials now being published for the last quarter of 1955 include a new Nursery Course; revised Beginner and Primary Lessons; simplified Junior and Senior Lessons; new Mission Education, Bible Class, and Teacher Manual materials for high school, young people's, and adult departments.

The conference also heard a new training plan outlined by the Board's Family Life Committee to carry Synod's Family Life Program in the next two years through the Regional and Pastoral Conference Workshops and the Circuit Family Life Institutes to the congregation.

Dr. A. L. Miller, Executive Secretary of the Board, who was in charge of the conference, asked all District boards to organize the circuit as a promotional unit for Christian education.

Dr. F. Melius Christiansen, composer, founder, and retired director of the St. Olaf Choir, died at Northfield, Minn., June 1, at the age of 84. He had not been well since 1952, when he suffered a stroke.

His 250 compositions included the arrangement of the choral hymn "Beautiful Savior," sung in churches throughout the world. During the 41 years he led the St. Olaf Choir, he helped popularize a cappella choral singing in America.

Born April 1, 1871, near Eidswold, Norway, the son of a musically inclined glassblower, F. Melius Christiansen began to play a small clarinet when he was three; at six he was a member of the factory band his father directed; at twelve, after violin and piano lessons in Larvik, he made his debut there as a soloist with the orchestra.

As a young man he became director of the Scandinavian Band in Marinette, Wis., where he met Edi dem, who became his wife Shortly after their marriage ied with Gustav Schreck, Ca the Thomasschule, Leipzig. Christiansen's return to the was organist at Bethany L Church, Minneapolis, directo Norwegian male chorus, and a ist with a group which later the Minneapolis Symphony. he headed the music departr St. Olaf College. Although the bers of the college band felt th violin player" exercised too discipline, they changed thei tudes when their perfor showed improvement within months. In 1906 the St. Ola toured Norway.

Dr. Christiansen's positio the college included the direc the choir of St. John's L Church in Northfield. The gradually developed into the a dent organization now world as the St. Olaf Lutheran Ch 1913 and 1930 the choir gave c abroad.

On the eve of Dr. Christi death the choir, under the direc his son Olaf C. Christiansen, its third tour of Europe to giv certs en route to New York an in Sweden, Denmark, German Holland. After singing in Lan Minn., on June 2, the choir re to pay tribute to its founder funeral service, held in Boe Me Chapel on the campus. The sang "Asleep in Jesus" and "Be Savior."

PART OF THE CROWD OF 2,000 AT CORNERSTONE LAYING of the completion unit of Luther High School South, Chicago, April 17. Because the date was also the anniversary of Luther's defense at the Diet of Worms in 1521, the four speakers: Revs. George Klein, Herbert Kohn, Gotthold Elbert, and Marvin Nicolaus, emphasized the Scriptural principles which Luther stated at the Diet.

"Social problems, people an problems are first of all God' cerns," Rev. E. Buckley Glab delegates to the 52d national bi convention of Associated Lu Charities within the Synodical ference of North America, meet Cincinnati. "God cares now an ever infinitely more than we added Pastor Glabe, president group; "His interest in peopl their problems, individual and is infinite and all-inclusive." N dividual, he said, can make a structive contribution to the tru terment of society unless his ow has been transformed by the Spirit, through the Gospel, and ing directed and empowered partnership life with the livin dwelling Christ.

ARY AND MRS. HAROLD HEIN and ghters Ann, 2, and Deborah, four left the U. S. on July 11 for the ip to Nigeria, West Africa, for his our of duty. The family spent most seven-month furlough in Milwaukee, rs. Hein's parents, Mr. and Mrs. Wilke, live. Missionary Hein is the son and Mrs. Berthold Hein of Hancock, On his furlough Missionary Hein on the Nigerian Lutheran Church to congregations in Minnesota.

Karl Kurth, executive secre- the Missionary Board of the an Synodical Conference, re- made an exploratory trip to a, Cuba, and Florida, in the of opening new missions. in Jamaica who had learned v the Lutheran Church and its e through the Lutheran Hour, broadcasts each week over Jamaica, had pleaded with the to come to the island in the West Indies. About a hundred ans braved a tropical rain to a meeting with Dr. Kurth.

Communist government of ermany suddenly canceled the ion given in April for a Evangelical Church rally *ntag)* at Brandenburg, in the Zone, August 26—28. Com- authorities gave no reason for eversal. However, the presi- the church rally movement nounced that the Brandenburg eeting would climax a series estant rallies to be held dur- summer throughout East Ger-

first step toward advertising theran Church in local daily ekly newspapers, the United an Church in America sent a f 31 mats to its 4,300 congre- The church's Department of Radio, and Television asks each o buy advertising space to run The two-column layouts an- ch questions as What Is a Lu- How Do Lutherans Believe e Saved? Do Lutherans Wor- ints? What Are Some Basic les of the Lutheran Church?

The proposed ultramodernistic design for the cadet chapel at the new Air Force Academy near Colorado Springs was abandoned because of criticism by Federal and state officials and by the public. Senator A. Willis Robertson (D. — Va.) said the proposed chapel looked "like nothing so much as an assembly of wigwams." Governor Edwin C. Johnson of Colorado called the sketch "an ugly duckling." The reaction of the Washington (D. C.) *Star* was: "radically modernistic accordion-type structure."

The architects submitted a new model with more conventional lines, including steeple and stained-glass windows.

Southern Baptist lay leader Judge J. S. Bracewell of Houston, Tex., has a plan to help the rapidly growing denomination finance its construction program during the coming years. His "Broadway Plan," named after a church in Houston which first tried it, has enabled 1,000 churches to be built without mortgages. The churches are financed by current income instead of on a property-value basis.

Revenue bonds, repaid from weekly collections, form the key to the plan. Bonds issued against weekly collections are well secured, for "church revenues are almost as constant as taxes," Judge Bracewell stated. Investors are eager to have the bonds, which pay 5% interest.

The judge's formula shows how to amortize a congregation's debt in 13½ years. The church sets aside $2 a week from collections for each $1,000 indebtedness and deposits it in a special bank account. A $25,000 church, for instance, would cost its congregation $50 a week to finance. Holders of the bonds, issued in amounts of from $50 to $500, clip their coupons every six months and get their money from the bank.

Who buys the bonds? Members of the church purchase most of the bonds; subcontractors take some; and then the general public may buy the remainder. There has not been a single default in the 16 years the "Broadway Plan" has been in effect, with an aggregate of $40,000,000 worth of financing, the judge reported. California, with more than 200 churches participating in the plan, is one of the chief beneficiaries.

J. Edgar Hoover said every motive that will bring new members to Sunday school should be exploited to the utmost. The statement was made in a letter to Cyril W. McLean, attorney and member of First Congregational Church in Oakland, Calif., who had asked Mr. Hoover about forcing a son to attend Sunday school. "How else shall the uninstructed child be exposed to the influence of Christian principles? How shall he have opportunity to know the rewards of a Christian way of life?" Mr. Hoover asked.

MRS. WILLIAM PRIES HAS BEEN ORGANIST 54 YEARS at Trinity Church, Lenzburg, Ill. In the early years of her service her husband — volunteer sexton of the church for half a century — pumped the organ. Their three daughters are married to pastors in St. Louis County, Mo.: Martha, Mrs. A. A. Bodtke, Des Peres; Laura, Mrs. W. C. Lochmann, Valley Park; and Emma, Mrs. W. J. Hoffmann, Olivette.

The FBI director cited the experience of a juvenile court judge who in eight years had 8,000 girls and boys under 17 brought before him for law violations. Of these 8,000 delinquents, only 42 regularly attended Sunday school. More striking was the judge's finding that none of the children had a mother or father who attended Sunday school or church regularly. Mr. Hoover denounced the idea that the 42 delinquents should have been sought out and rejected because some motive other than religious conviction brought them into the Sunday school. The whole objective of Sunday school training is to turn such young people toward God, "to make them truly religious adherents." With religious conviction, they will attend services as an essential part of their way of living. "The youth who has experienced old-fashioned Christian training and discipline in the home, and has received sound, efficient Bible teaching in the Sunday school has been given a sword and buckler against temptation," Mr. Hoover emphasized. "With every child who is taught to accept Christian ethics as his guide to daily living, secular materialism as a national philosophy is dealt a crippling blow."

He praised Sunday school teachers for doing "a truly magnificent job."

Rev. William F. Bruening of Christ Church, Washington, D. C., conducted a retreat sponsored by Lutheran chaplains in the European theater from July 12 to 15 in Berchtesgaden. On July 3 he preached in the regular service at the chapel of the Rhein-Main Air Force Base.

THE PRESIDENT

(Continued from page 6)

the BSA. Until now we have no evidence that the practices of the BSA have not been in accord with its stated policies as these obtained in 1944.

"It is possible that in some troops sponsored by our congregations not enough is done to implement the true Christian motivation toward the Scout Pledge and the Scout Law. It is possible also that for some reason or other some of our congregations found it most difficult to incorporate successfully the BSA program into their program of spiritual training of the young and therefore abandoned it. We know of such instances. But we also know that in the vast majority of cases our congregations which have adopted the BSA program have no such difficulty and are exercising their privilege and duty to have the BSA program conform to our Christian convictions.

"A final word: The Missouri Synod did not become, by its resolution of 1944, a promotion agency of the BSA as little as our Synod is a promotion agency of other institutions and agencies not sponsored by our Synod or the Synodical Conference. But the Missouri Synod does not protest if a congregation, acting in the fear of God, decides to avail itself of the BSA program provided it does so with the full knowledge of its responsibility and duty as a Christian congregation."

To the above summarization let me add that our Synod is not endorsing any wrong or unionistic practice. We definitely oppose it. Of course, it may occur, if and when a congregation or pastor should be indifferent, just as such practice may occur in other matters. In such an instance brotherly admonition and a correction are in place. However, let us not permit a weakness or an abuse here or there — which should be corrected — to become the cause of severance of relations in the Synodical Conference. We cannot justify any such drastic action.

JOHN W. BEHNKEN

Deaths

William H. Burstadt (December 10, 1893, Davenport, Nebr., to May 4, 1955, St. Louis), son of Herman and Mary Bredenbeck Burstadt; graduated Concordia Teachers College, Seward, Nebr., 1914.

He taught in St. Peter's Lutheran School, St. Louis, Mo., 1914—1918; Holy Cross Lutheran School, Collinsville, Ill., 1918—1955, where he had been principal since 1921. In addition he was organist, choir director, Bible-class teacher, and member of the church council. In 37 years of teaching at Collinsville he missed only two days of school.

He is survived by his widow, the former Eleanor Roesler, whom he married in 1916; two sons: Erwin, Detroit; and Elmer; and three daughters; Leona, wife of William Bartels, Tobias, Nebr.; Dorothy, wife of Rev. Harlan Wendler, Miami, Okla.; and Verna, wife of Rev. Corliss Stockamp, Madison, Nebr.

The undersigned conducted the funeral service May 8 in Holy Cross Church and read the committal rites in the Collinsville Lutheran Cemetery. Messages were given by Rev. Paul F. Harre, Vice-President of the Southern Illinois District, and Urban R. Ewald, chairman of the Teachers Conference.

W. A. RAEDEKE

John Gihring (April 21, 1879, Beihingen, Württemberg, Germany, to May 11, 1955, Spokane, Wash.), son of Emmanuel and Frederika Weik Gihring; graduated Concordia Seminary, St. Louis, 1901.

He served churches at North Yakima, Wash., 1901—1903; Portland, Oreg., 1903 to 1906; Krupp (Marlin), Wash., 1906 to 1917; Twin Falls, Idaho, 1917—1927; Rockford, Wash., 1927—1935; Gifford, Idaho, 1935 until his retirement in 1939. He was Visitor of the South Idaho Circuit, 1918—1924.

He is survived by his wife, the former Bertha Stuible of Hamburg, Minn., whom he married in 1903; three sons: Walter, Rockford, Wash.; Harold, Spokane; and Oscar, Whitefish, Mont.; one daughter, Mrs. Mirlinda Richardson, Spokane; and five brothers: Theodore, Buhl, Idaho; George, Odessa, Wash.; Rev. Hugo, Huntington Park, Calif.; Ernest and Fred, Iowa; and one sister, Lydia Gihring, Great Falls, Mont. One son, George, preceded him in death.

Funeral services were conducted May 14 in Redeemer Church, Spokane, by the undersigned. Rev. Theodore Dorpat, Circuit Visitor, spoke for the Northwest District and read the committal service at The Pines Cemetery, Opportunity, Wash. Revs. Donald Larsen, John Feiertag, August Hauptman, Norman Meyer, Charles Reichert, and Louis Rush, all of Spokane, served as pallbearers.

EMIL E. HELLWEGE

Robert O. L. Lynn (June 4, 1891, Mount Pleasant, N. C., to May 19, 1955, Greensboro, N. C.), son of Robert and Helen Heilig Lynn; graduated Immanuel Lutheran College, Greensboro, N. C., 1912; served Grace Church, Greensboro, 1912—1916; was installed at Bredenburgh, Ala., as Synodical Conference missionary in the Alabama Negro mission field, 1916; enlisted in the U. S. Army, 1918, was sent to France with Battery A, 351st Field Artillery, and promoted to Second Lieutenant before his discharge in 1919; became president of the Alabama Lutheran Academy and College at Selma; attended Chicago University during vacations and earned a B. A. degree; served as dean of Immanuel Lutheran College from 1948 until his death.

He is survived by his widow, the former Katherine Donnell, whom he married in 1925; one son, Lt. R. O. L. Lynn, Jr., USAF; and two daughters: Mrs. Natalie Dawson, Washington, D. C., and Mrs. Rosalind McIntyre, Baltimore, Md.

Funeral services were c
May 22 in the chapel of Immar
lege by the undersigned. In t
noon service at Grace Church, F
Hunt preached, and Prof. P. R.
Selma spoke on behalf of the
Negro Mission field. Rev. J. A. F
the committal rites at the inte
Mount Pleasant. WM. H. KAMPS

Willibald P. Kramer (Septe
1895, Thorndale, Tex., to May
Hopkins, Minn.), son of Rev. A
Emma Lueders Kramer; graduat
Paul's College, Concordia, Mo., 1
Concordia Seminary, St. Louis, 1

He served congregations at
Hockley, and Sommerville, Tex.,
1921; Crown, Isanti County, Mi
to 1934; Young America, Minn.,
til his retirement in 1954 because
ing health. In the Minnesota Di
served as Visitor and convention

He is survived by his wife,
mer Minnie Keen, whom he ma
1919; four sons: Elwood, Min
Richard, St. Louis Park, Minn.;
Wayzata, Minn.; and Harold, U. S
Germany; and four daughters:
and Mrs. Arlene Herrmann, S
Park; Mrs. Patricia Wherley,
Wash.; and Florence, Minneapoli

At the funeral service at
America, May 27, Revs. Gerh
Raedeke and Louis T. Wohlfeil o
Revs. Henry W. Brill and Jo
Meyer preached, and the unde
read the obituary. In the service
River, where the body was laid
in St. John's Lutheran Cemeter
Oscar H. Dorn preached, and Re
liam Sutterer read the obituary.

WALTER L. E

Announcemen

Ordinations and Installatio

CANDIDATES

Ordained and Installed:

Aurich, Vernold W., St. Paul, Ann
Mich., as assistant, by Carl A.
July 17.

Boetcher, Kenneth F., Trinity, Cape G
(Egypt Mills), Mo., by Wilbert H.
July 10.

Krause, Martin, St. Paul, Green
St. Luke, South Green Grove;
Curtiss, Wis., by August W. S
July 17

Laesch, Norman T., Trinity, Creston, I
A. H. Laesch, July 17.

McMiller, Robert J., Zion, near Pierce
by Roy Beckmann, July 17.

Mennicke, August, St. John, Aitki
manuel, Iron Hub; Zion, Crosby, M
Arnold L. Mennicke and Paul J.
July 10.

Merz, Earl P., Bethany, Sioux City, Io
R. W. Meyer, July 10.

Moeller, Howard C., Zion, Kadoka; S
near Midland, S. Dak., by R. H.
July 17.

Mueller, Norbert, Sanford, Sanford, M
F. Coellner, July 17.

Poganski, Don, Christ, Groesbeck
nati), Ohio, by W. Fehrmann, July 1

Reese, Herman, St. Paul, near Frazee
near Frazee; Christ, near Frazee,
by E. W. Steinhorst, July 10.

Schaefer, Henry L., St. John, Tyler
English, Fairmount, N. Dak., by
Cordts, July 10.

Scheimann, Richard, Our Savior, Auro
by P. G. Krentz, July 10.

Travis, Martin Luther, St. Paul, Jan
Wis., as assistant, by M. C. Droegen
July 17.

Wottrich, Herbert, Good Shepherd, Pe
thur, Tex., by G. W. Obenhaus, Jun

Ziekert, Wilfred L., Trinity, Cape Gir
Mo., by W. H. Koenig, July 17.

lained and Commissioned:

eimer, Walter R., Trinity, Kalispell, nt., as missionary in Whitefish and Co- bia Falls, Mont., by E. F. Klug, July 10.

PASTORS

mmissioned:

z, Milford, Redeemer, Oakland, Calif., missionary in Japan, by Pres. Arthur C. z, June 20.

talled:

up, Herman E., St. John, Elk River, nn., by W. H. Sutterer, June 5.
r, Arthur M., Zion, Pittsburgh, Pa., by s. Eric C. Malte, July 10.
an, Walter H., St. John, Good Thunder, nn., by Walter A. Zemke, July 10.
i, William C., Mount Calvary, Cleve- d, as associate pastor, by John E. roeder, April 17.
mann, August J., St. John, New Berlin, , by R. A. Haak, July 10.
ger, Edgar J., St. Paul, Cohocton, N. Y., Elmer W. Krentz, July 10.
, Roland G., St. John, Town Easton, rathon Co., Wis., by E. H. Bertermann, ly 17.
John D., Trinity, Carneys Point, N. J., by es. H. J. Rippe, July 10.
n, Dallas, Faith, Fort Lauderdale, Fla., Roy E. Guelzow, July 3.
ng, Henry C., Concordia, Jackson, Tenn., Martin C. Schaefer, July 10.
z, Max E., St. John, Forest Park, Ill., by win L. Paul, July 10.
nermann, Walter, Grace, Rialto, Calif., Harold B. Tietjen, July 17.
, Herbert, Grace, Versailles, Mo., by C. Schedler; Bethany, Eldon, Mo., by no C. Meyer, July 10.
o, Milan A., Immanuel, Hoxie, Kans., by ul K. Griebel, July 10.
ter, Philip C., Immanuel, Scott Twp., ansville, Ind., by Robert A. Schmidt, ly 17.
tz, Clarence L., Immanuel, Oakley, Kans., Karl E. Kuebler, July 17.
nke, Frederick A., Lutheran Congre- tion, Rome, Ga., by Howard G. Welch, ly 10.
ing, H. F., Zion, Laramie, Wyo., by F. Krohn, July 17.
h, Carl, Trinity, Holloway, Minn., by Wians and G. C. Mack, July 17.

TEACHERS

stalled:

ger, Fred, Trinity, Utica, Mich., by Heinecke, July 10.
e, Cand. Robert, St. Paul, San Antonio, x., by Pres. R. Wiederaenders, June 26.
ng, Dale W., St. Paul, North Tona- nda, N. Y., by F. A. Hinners, July 10.
mann, Alvin, St. Paul, Dolton (Chicago), , by O. F. Stahlke, July 10.
e, Cand. Joseph A., St. John, State nter, Iowa, by G. H. Perlich, July 10.

Official Notice

v. O. W. Schaefer, formerly of Mil- kee, Wis., has severed his connection with Lutheran Church — Missouri Synod, and erefore ineligible for a call. — H. W. IANN, *President*, South Wisconsin District.

Educational Institutions

ncordia Collegiate Institute, Bronxville, will open the 1955—1956 school year ding to the following schedule:

The Preparatory School — Registration eptember 7.

The Junior College — Registration of students on September 14, of returning nts, September 15.

ncordia offers courses preparing for the try, for parish school teaching, and for ness training, and has an extensive am for general lay education in both Preparatory School and the Junior ge.

rther information will be gladly fur- d upon request. — ALBERT E. MEYER, *dent*, Concordia Collegiate Institute, xville 8, N. Y.

ifornia Concordia College, Oakland, will begin its 1955—1956 school year day, September 6, with a divine service 30 A. M. Registration for all students ake place on Monday, September 5.

ncordia offers ministerial and teacher ng for young men and women on both school and junior college levels. Minis- graduates will transfer to Concordia r College, Fort Wayne, Ind., while er-training graduates transfer to Concordia Teachers College at either Seward, Nebr., or River Forest, Ill.

For information, address OSCAR T. WALLE, *President*, 6325 Camden St., Oakland 5, Calif.

Concordia College in Austin, Tex., will open its new school year on Sunday, September 4, with a divine service at 3:00 P. M.

Male eighth grade graduates desiring to prepare for the teaching or preaching ministry are encouraged to send their application blanks and latest report card to the Registrar by August 19. Students entering an advanced class must furnish a transcript of their credits.

Young women who have graduated from high school are encouraged to enroll in the teacher-training program of the college department.

Each prospective student must have the unqualified endorsement of his or her pastor.

For further information write: GEORGE J. BETO, *President*, Concordia College, Austin, Tex.

Notices

75th Convention of the Michigan District: October 2—6, Our Savior Church, Detroit, Mich. Essays: "The Lutheran Church, a World Church," by Dr. H. A. Mayer, and "The History, Accomplishments, and Challenges of the District," by Rev. Gilbert Otte.

The $20 sent from Lancaster, Pa., to the WITNESS has been forwarded to Synod's Treasurer with the instructions from the anonymous donor to divide the gift for relief of orphans in Formosa and in Korea.

Available

Stone *baptismal font, ewer*, and red altar, pulpit, and lectern *paraments*. — REV. F. E. SCHULTZ, 2015 Jackson St., Dubuque, Iowa.

Used red *altar cloths* available to any mission. Write: MRS. ADOLPH HORN, St. John's Lutheran Church, Britton, S. Dak.

Wanted

Teachers for Lutheran High Schools in Chicago area: two for Physical Education for girls; Industrial Arts: shop, mechanical drawing, etc. Write: HENRY J. BOETTCHER, *Superintendent*, 77 W. Washington St., Chicago 2, Ill.

25 *Sunday School Hymnals* with tunes, wanted by mission. — REV. PAUL G. LANGER, Chestertown, Md.

Small *reed organ* for church. Will pay transportation. Write: HAROLD OLSEN, *President*, St. Paul's Lutheran Church, Topaz, Mich.

Housemother, 25 to 50 years old, single, must love children, for 6 to 12 children, age 4 to 14. Maintenance plus substantial salary. Write: LUTHERAN HOME FINDING SOCIETY, 234 Ninth Ave., N., Fort Dodge, Iowa.

Changes of Address

Pastors:

Abram, William, 37 Storey, Central Islip, L. I., N. Y.
Bahr, Robert E., 306 N. High, Kirksville, Mo.
Baker, Herbert A., 143 Grafton Court, Kohler, Wis.
Becker, Alvin, R. 2, Blue Hill, Nebr.
Becker, Norbert, Box 16, Baguio, Philippine Islands
Beversdorf, A. J., 2201 W. Roosevelt Dr., Milwaukee, Wis.
Boetcher, Kenneth F., R. 1, Cape Girardeau, Mo.
Brelje, Milford C., c/o Lutheran Service Center, 191-2, 1-Chome, AKEBONO-CHO, Tachikawa, Japan
Bretscher, Dr. Paul M., 19 Seminary Terrace, St. Louis 5, Mo.
Buehner, Theodore W., 301 Dakota Ave., S. E., Staples, Minn.
Frenk, Erdmann A., 264 E. Vineland Dr., Augusta, Ga.
Goerss, Ronald G., 2921 Midvale Ave., Los Angeles 64, Calif.
Goitermann, Erwin H., Lake Road, Hamlin, N. Y.
Harms, John, Beemer, Nebr.
Hartman, Elvir W., 7720 Phoenix Rd., El Paso, Tex.
Heinecke, Herman, Hawks, Mich.
Hintze, Otto C., 6330 Southwood Ave., St. Louis 5, Mo.
Holls, M. W. H., D. D., 708 Weiblen Place, New Orleans 24, La.
Hutchinson, Paul, 296 Demorest Ave., Columbus 4, Ohio
Klein, Kurt, 132 S. Seventh, Santa Paula, Calif.
Krause, Martin, R. 2, Colby, Wis.
Krause, Paul E., R. 1, Elmore, Minn.
Kuehl, Otto P., R. R., Hinckley, Minn.
Lederer, Kurt K., Darien, Wis.
Liebenow, George H., 4126 Flora Pl., St. Louis 10, Mo.
List, Paul H. F., 5044 Oakman Blvd., Detroit 4, Mich.
Lueker, Prof. E. L., 6240 Rosebury, St. Louis 5, Mo.
Lyons, Arthur E., 4625 Old Granbury Rd., Fort Worth 15, Tex.
Mueller, Armand E., 235 Fifth, E., Twin Falls, Idaho
Oetting, Walter D., 103 Highland Blvd., Office: 215 Franklin, Waterloo, Iowa
Poganski, Donald, Apt. 2, 5917 Cary Ave., Cincinnati 24, Ohio
Pohl, Walter A., 114 S. Seventh St., Zanesville, Ohio
Priester, Philip C., R. 8, Box 214, Evansville, Ind.
Reiss, Col. William J., 1660 E. Hyde Park Blvd., Chicago 15, Ill.
Ringhardt, Wesley H., Bethel Lutheran Church, Ballinger, Tex.
Rohde, Otto W., *em.*, 622 Sixth Ave., N. W., Faribault, Minn.
Ruppar, William A., 198 Clearfield Rd., Wethersfield, Conn.
Schulenburg, Herbert J., 15509 Amar Road, Puente, Calif.
Schwan, Paul, R. 1, Dillsboro, Ind.
Storm, Henry J., 408 S. Palo Alto Ave., Panama City, Fla.
Thompson, Edwin H., 172-46 Brocher Rd., Jamaica 34, N. Y.
Underwager, Ralph, Hiawatha, Iowa
Winterle, J., Sapiranga, via Sao Leopoldo, R. G. S., Brazil
Wottrich, Herbert, 3333 Tenth St., Port Arthur, Tex.
Ziekert, Wilfred L., 535 Themis St., Cape Girardeau, Mo.

Teachers:

Brill, Paul G., 3976 S. State, Murray 7, Utah
Buerger, Hilmar, 816 S. 17th St., Quincy, Ill.
Bueter, Arthur L., 2212 S. 12th St., Sheboygan, Wis.
Daenzer, Gilbert H., 5764A Vivian St., St. Louis 21, Mo.
Fischer, Junior P., 1407 Vigo, Vincennes, Ind.
Flachsbart, Walter J., 801 W. Gift Ave., Peoria 5, Ill.
Foelber, Herman M., *em.*, 4701 Arlington Ave., Fort Wayne 6, Ind.
Gerken, August F., 225 E. South St., Bremen, Ind.
Gotsch, Herbert, 2545 Hermansau, Saginaw, Mich.
Groenke, Paul H., Box 287, Howard Lake, Minn.
Gross, Robert, 2151 N. Magnolia, Chicago 14, Ill.
Hake, James M., 6765 Etzel Ave., University City 14, Mo.
Holtzen, Lee Roy, 204 Acacia, Tracy, Calif.
Kebschull, Allen, 21 Long Lane, Levittown, N. Y.
Kell, Arnold H., R. 1, Cecil, Wis.
Koelling, Walter H., 2990 Osceola St., Denver, Colo.
Kohlman, Roger H., 3316 Tennyson, Overland 14, Mo.
Krach, George M., Jr., 620 Court St., Saginaw, Mich.
Nordbrock, Richard F., 183d St. near Crawford, Tinley Park, Ill.
Pohl, Merlin S., 38 E. Sanson Ave., Spokane 23, Wash.
Ravell, Donald L., 18046 Beland Ave., Detroit 34, Mich.
Schwartz, Justin, 504 N. Gullen Rd., Dearborn, Mich.
Weber, Leonard A., Box 256, New Boston, Mich.
Wolkenhauer, Albert D., 318 Center St., Hobart, Ind.

Notice

Articles, church news, announcements, obituaries, intended for publication in the LUTHERAN WITNESS, books for review, and general correspondence should be addressed to the Editorial Office, 801 De Mun Ave., St. Louis 5, Mo.

Reports of ordinations, installations, dedications, anniversaries, and changes of address of pastors and teachers should be sent to the **Statistical Bureau,** Lutheran Building, 210 North Broadway, St. Louis 2, Mo.

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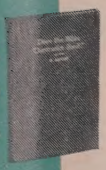

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